14.4

ABC of Jainism

5180

Compilation based on
the preaching of
Munishri Kshamasagarji
by S. L. Jain

This book is small but important. Every chapter of this book gives description of the basics of Jainism for English speaking persons.

Jainism believes that every soul has a quality to attain salvation i.e. to attain status of a perfect soul (God). The innate qualities of soul are obscured because of misconception and indulgence. Misconception and indulgence lead us to mundane sufferings and transmigration. These can be conquered by having Right Faith, Right knowledge and Right Conduct.

This book is preliminary treatise on Jainism for beginners.

REVISED

20|12|6

ABC OF JAINISM

5180

Compilation based on
the preaching of
Munishri Kshamasagarji

A Gift of
Young Jaina Award

by
S. L. JAIN

©Publisher

Ist Edition	:	October 1998	5000 Copies
IInd Edition (Revised)	:	April 2003	2100 Copies
IIIrd Edition (Revised)	:	August 2004	2100 Copies

ISBN : 81-7628-0003

Published by :
Maitree Samooh

Available at :
1. **Maitree Samooh**
   C/o Shri P. L. Benara
   1/205/IV, Professor Colony
   Hari Parvat, AGRA (U.P.)
   Ph. : (0562) 2151127, 9837025087
2. **Maitree Samooh**
   C/o Shri Raj Pramod Shah
   2600, Nagorion-ka-Chowk
   Ghee-walon-ka-Rasta
   Johari Bazar, JAIPUR (Raj.)
   Ph. : (0141) 2566098, 5069549

Printed at :
Jaipur Printers P. Ltd.
M. I. Road
Jaipur-302 001, India

BLESSINGS

Jainism is a religion which gives us inspiration and advice for a better life-style. It is a religion which shows the path of purity and peace to all. The principles of Jaina religion help us in understanding all facets of our life and to make proper use of the available opportunities for further enlightenment.

For the benefit of English medium students, in accordance with my feelings, "ABC of Jainism" was compiled by Shri S. L. Jain. The text of this book is revised to meet the requirement of students. I feel that revised edition may be even more useful.

The efforts made in compilation of this revised edition would be fully rewarded if the students take full advantage of this work and learn the art of better living.

My blessing to the writer and all those who get benefit from it.

Muni Kshamasagar

PREFACE

Jainism is a very simple and practical religion. Jaina religion gives us scientific and rational solutions for our life problems; by which we could improve our life-style. Principles of Jaina religion are universal and eternal. Jainism shows us the path of purity and peace. For easy understanding of these principles, "ABC of Jainism" was compiled in the year 1998 under the guidance of Munishri Kshamasagarji. This book is appreciated by English medium students both in India and abroad.

Reverend Munishri has been explaining the fundamentals of Jainism on the basis of this book to the students during his stay at various places. During his discourses, Munishri felt the necessity of adding some matter to make it more useful. Accordingly, the text of the book is now completely revised under his guidance. I trust that the revised edition would now be more useful for students desirous to know the basic fundamentals of Jainism.

Munishri has devoted several hours in giving final shape to this revised edition. This reflects his deep concern and compassion towards new generation. On my persistent requests, Munishri has very kindly agreed to give his "Blessings" to this revised edition. I am extremely grateful to him for this kindness. I can only pray that I shall continue to get his blessings in future as well.

In compilation of this edition, I have taken help from several books both in Hindi and English. I am grateful to all authors and their publishers.

I expect all students, to take full advantage of this book and inform me of their views so that this book could be further made more useful.

I am thankful to the "Maitree Samooh" for cooperation. I am also thankful to Jaipur Printers Pvt. Ltd., Jaipur for graceful printing.

MAHAVEER JAYANTI
15th April, 2003

S. L. JAIN

PREFACE

(Revised Second Edition)

"ABC OF JAINISM" has to be once again revised and updated to make it more useful to the students. Based on the contents of this book, Munishri Kshamasagarji has been explaining fundamentals of Jainism to the students during his stay at various places. After the first revision, several new questions were posed by the students seeking additional information. Based on this, Munishri felt further need for updating the contents of this book. Accordingly, some of the lessons have been deleted and additional information added in most of the lessons. In particular, lessons on "Jaina Concept of Karma" and "God and Universe" have been rewritten. A new prayer is added at the end. An attempt has been made to add some sketches and improve the layout to make the book more graceful.

Munishri is a dynamic thinker, always eager to make every thing perfect. He has devoted lot of his valuable time to review and update this edition. His focus is always to inculcate moral values amongst young students and to provide basic knowledge about Jaina religion and philosophy so that every one is able to adopt the right path to attain purity and peace in life. Under his guidance and inspiration several movements have been successfully launched for encouraging and supporting talented Jaina youths. We hope for receiving his continuous guidance and blessings in future as well.

In updating this work, we have taken help from several books. I am grateful to the authors and their publishers. My thanks are also due to Maitree Samooh for bringing out this edition. I am also thankful to Jaipur Printers Pvt. Ltd. Jaipur for graceful timely printing.

I am sure this revised edition would benefit all the students.

MOKSHA SAPTAMI
22 August, 2004

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LESSON 1

NAMOKAR MANTRA

णमो अरिहंताणं

णमो सिद्धाणं

णमो आयरियाणं

णमो उवज्झायाणं

णमो लोए सव्व साहूणं

Namo Arihantanam

Namo Siddhanam

Namo Ayariyanam

Namo Uvajjhayanam

Namo Loe Savva Sahunam

Question : What is Namokar Mantra?

Answer : Namokar Mantra is a prayer of virtues. By reciting Namokar Mantra, we worship Arihant, Siddha, Acharya, Upadhyaya and Sadhu. They are known as "Panch Parmesthi". Panch Parmesthi are the ideals for us to follow.

Question : What should be our feelings while reciting Namokar Mantra?

Answer : While reciting Namokar Mantra, our feelings should be to attain virtues of Panch Parmesthi. Continuous recitation of Namokar Mantra inspires and reminds us to achieve those virtues.

Question : Who are Arihantas?

Answer : Arihantas are perfect souls with body having infinite perception, knowledge, bliss and power.

Question : Who are Siddhas?

Answer : Siddhas are perfect bodiless souls, free from all karmic bondage.

Although Siddhas are spiritually higher than Arihantas, we pray Arihantas first because they preach the religious order for wellbeing of all.

Both Arihantas and Siddhas are known as "Jinas".

Question : Who is an Acharya?

Answer : An Acharya is a head monk of the group of monks.

Question : Who is an Upadhyaya?

Answer : An Upadhyaya is a teacher monk of the group of monks.

Question : Who is a Sadhu?

Answer : A Sadhu is a monk. He is possession-less and devoted to Self-enlightenment.

Question : What do we gain by reciting Namokar Mantra?

Answer : By reciting Namokar Mantra, we gain purity and peace. Recitation of Namokar Mantra creates positive vibrations around us and repels negative ones.

GLOSSARY

Virtues	सद्गुण
Inspire	अनुप्राणित, प्रेरित
Achieve	लक्ष्य प्राप्त करना
Perfect	परिपूर्ण, सर्वोत्तम, दोषरहित
Bliss	परम-सुख
Possessionless	परिग्रह रहित
Enlightenment	अज्ञानता दूर करना/प्रबुद्ध बनना
Create	उत्पन्न करना
Repel	मार भगाना, पीछे धकेल देना
Perception	दर्शन

LESSON 2

TIRTHANKARAS

Question : Who are Tirthankaras?

Answer : Tirthankaras are those who have special capability to preach the religious order or the path of salvation.

Question : Do Tirthankaras every time preach a new religious order?

Answer : No; The path of salvation remains unaltered over the time. This path of salvation is preached by the Tirthankaras from time to time.

Question : How does one attain the rare status of a Tirthankara?

Answer : As a result of continuous musing with right-faith for the welfare of all in the previous lives, a soul attains the rare status of a Tirthankara.

Question : What are the very auspicious events in the life of a Tirthankara?

Answer : Tirthankaras have five auspicious events in their lives. Such auspicious events are known as "Panch Kalyanak". These are :

1. Celebration of Conception (गर्भ कल्याणक);

2. Celebration of Birth
   (जन्म कल्याणक);
3. Celebration of attaining monkhood
   (दीक्षा कल्याणक);
4. Celebration of attaining perfect knowledge
   (ज्ञान कल्याणक);
5. Celebration of attaining salvation
   (मोक्ष कल्याणक).

Question : What is the method of preaching by Tirthankaras?

Answer : Tirthankaras' preaching are known as Divya Dhvani. After attaining perfect knowledge, Tirthankaras deliver sermon in Samavasaran.

Question : What is Samavasaran?

Answer : The pavilion for delivering the sermon is called "Samavasaran". In the pavilion, every one gets equal opporunity to listen the preaching. This pavilion provides shelter for all.

Question : What are the preaching of the Tirthankaras?

Answer : Tirthankaras preach about the nature of soul and universal love, compassion & harmony.

Question : How do we differentiate between idols of Tirthankaras?

Answer : Each Tirthankara has an emblem (चिह्न). Therefore each idol can be easily identified by this emblem.

Question : How do we decide an emblem?

Answer : The emblem is decided on the basis of the mark on the thumb of the right foot of the Tirthankara.

Question : Which are the places of Nirvan of Tirthankaras?

Answer : Risavdev attained Nirvan at Mount Astapad (Mount Kailash). Vasupujya attained Nirvan at Champapur (Bihar); Neminath attained Nirvan at Mount Giranar (Gujarat); Mahavir Swami attained Nirvan at Pavapuri (Bihar); All other twenty Tirthankaras attained Nirvan at Sammedshikhar.

GLOSSARY

Preach	प्रवचन या उपदेश देना
Salvation	मोक्ष
Musing	चिन्तन करना
Status	पद या प्रतिष्ठा
Auspicious	शुभ मांगलिक
Conception	गर्भधारण
Deliver	देना
Sermon	प्रवचन, नैतिकता पर उपदेश
Opportunity	सुअवसर, मौका
Provide	प्रदान करना, उपलब्ध करवाना
Compassion	करुणा, दया
Harmony	मेल-मिलाप, मैत्री
Idol	मूर्ति

EMBLEM OF TIRTHANKARAS

1	**Rishavnath or Adinath**	Bullock	वृषभ
2	**Ajitnath**	Elephant	हाथी
3	**Sambhavnath**	Horse	घोड़ा
4	**Abhinandannath**	Monkey	बन्दर
5	**Sumatinath**	Curlew	चकवा
6	**Padamprabh**	Red Lotus	लाल कमल
7	**Suparashvanath**	Svastik	स्वस्तिक
8	**Chandraprabh**	Crescent	अर्धचन्द्र
9	**Pushapdant**	Crocodile	मगर
10	**Shitalnath**	Wish-yielding tree	कल्पवृक्ष
11	**Shreyansnath**	Rhinoceros	गेंडा
12	**Vasupujya**	Buffalo	भैंसा
13	**Vimalnath**	Pig	सूकर
14	**Anantnath**	Porcupine	सेही
15	**Dharmnath**	Thunderbolt	वज्रदण्ड
16	**Shantinath**	Deer	हिरण
17	**Kunthnath**	He-got	बकरा
18	**Arahnath**	Fish	मछली
19	**Mallinath**	Water pot	कलश
20	**Munisubratnath**	Tortoise	कछुआ
21	**Naminath**	Blue Lotus	नीलकमल
22	**Neminath**	Conch shell	शंख
23	**Parasvanath**	Serpent	सर्प
24	**Mahavir Swami**	Lion	सिंह

LESSON 3

THREE JEWELS IN JAINISM

Question : What are the three jewels in Jainism?

Answer : In Jainism, Right Faith, Right Knowledge and Right Conduct are known as three jewels. These together constitute the path of purity and Peace.

Question : What is the meaning of Right Faith?

Answer : Right Faith is the belief in true nature of the seven Realities (तत्त्व) as preached by Jina. Or Right Faith is the belief in Deva (Pure & Perfect Soul or Jina); Guru (possession less monks) and Shastra (Compassionate religion or Jinavanni).

Question : What are the Seven Realities?

Answer : Seven Realities are :

1. **Jiva**–living being (soul);
2. **Ajiva**–non-living substances (Non-soul);
3. **Ashrava**–inflow of karmic matter into soul;
4. **Bandh**–bondage of karmic matter with the soul;
5. **Samvar**–stoppage of inflow of karmic matter into the soul;
6. **Nirjara**–Gradual removal of karmic matter from the soul;
7. **Moksh**–Attainment of perfect freedom from karmic matter.

Question : What is the meaning of Right Knowledge?

Answer : To know the real nature of one's soul is the Right Knowledge. Right Knowledge is the knowledge about self and others exactly as they are and with certainty.

We gain Right Knowledge by studying the preaching of Tirthankaras.

Although both Right Faith and Right Knowledge occur simultaneously as a lamp and its light but Right Knowledge is the effect and Right Faith is its cause.

Question : What is the meaning of Right Conduct?

Answer : To remain fully and firmly engrossed in the nature of one's soul is the Right Conduct. Withdrawl from the immoral conduct and devoting to the moral conduct is also the Right Conduct. Conduct becomes perfect only with Right Faith and Right Knowledge. Right Conduct includes all rules of discipline. Right Conduct is practised in two ways – Partial and Complete. House-holders practise the Partial Right Conduct and monks Complete Right Conduct as is described in the lesson of "Jaina Ethical Code".

GLOSSARY

Inflow	प्रवाह, आगमन
Occur	घटित होना या घट जाना
Simultaneous	साथ-साथ, एक ही समय घटित होने वाला
Engrossed	तल्लीन होना
Discipline	अनुशासन
Constitute	बनाना, पूर्ण करना
Preceptors	उपदेशक

LESSON 4

JAINA CONCEPT OF KARMA

Question : What is Karma ?

Answer : Karma means action, deed or work.

Question : What are the types of Karmas ?

Answer : According to Jainism, Karmas are of three types- Bhav Karma, Dravya Karma and No Karma. Bhav Karmas are our thoughts and emotions. Dravya Karmas are very fine inert and lifeless particles of matter which are associated with soul. Our physical body is known as No Karma.

Question : What is the law of Karma ?

Answer : The law of Karma is the moral law of causation, which shows that the soul is the master of its fortune or misfortune. Therefore the law of Karma is not the doctrine of fatalism.

Question : What is the process of bondage of Karma?

Answer : Our activities create vibrations in the soul, which result in the bondage just as particles of dust stuck to the oily body. Nature and quantity of bonded karma particles are decided by the intensity of our activities. Duration and power of fruition are decided by our thoughts and emotions.

Karma particles are assimilated with our soul just like water in the milk. These assimilated karmas with the soul remain through out our life as well as in its transmigration just like prints or impressions (संस्कार).

Question : What is fruition of Karmas ?

Answer : These assimilated Karmas with the soul create certain effects just as a pill of medicine. These assimilated karmas obscure the innate qualities of the soul just like sun light is obscured by thick clouds or blinding dust.

Fruition of assimilated karmas result in meritorious or de-meritorious thoughts and emotions in our life. Thoughts and emotions cause inflow of karmic particles. Therefore the cycle of assimilation and fruition of karmas continue.

Question : What are the main kinds of Karmas ?

Answer : These are mainly of following eight kinds :

1. **Knowledge Obscuring Karma -**
   It obscures the Right Knowledge of the soul and thereby is a cause for different degrees of knowledge.
2. **Perception Obscuring Karma -**
   It obscures perception of the soul.
3. **Feeling Karma -**
   It causes pleasure and pain to the soul.
4. **Deluding Karma -**
   It distorts the right attitude of soul in respect of faith & conduct and it is the cause of misconception and passions.

5. **Age Karma -**
   It determines the duration of life of a living being.

6. **Body making Karma -**
   It determines every thing which is associated with the personality; e.g. kind of body, senses, health etc.

7. **Family determining Karma -**
   It determines nationality, cast, family, social status etc.

8. **Obstructive Karma -**
   It obstructs all activities when there is a desire to do; e.g. charity, amusement, working energy etc.

Question : How can we conquer Karmas ?

Answer : According to Jainism, we conquer karmas by following the path of purity and peace; i.e. Right Faith, Right Knowledge and Right Conduct. One needs to remain peaceful at the time of fruition of karmas. One should not get excited or get depressed at the time of fruition of karmas. This leads us to avoid bondage of new karmas and dissociate pre-bonded karmas.

Question : What is the benefit of knowing karma philosophy ?

Answer : By knowing the karma philosophy, one can remain careful at the time of fruition by remaining peaceful. This would result in stoppage of the influx of the new karmas, reduction in the duration and the intensity of the bonded karmas and in the partial removal of the bonded karmas. By knowing Karma philosophy we get a rational and satisfactory answer of the phenomenon of birth and death, happiness and misery and different personalities and species. In conclusion, it could be said that present good deeds result in good future.

GLOSSARY

Deed	कार्य
Thoughts	विचार
Emotions	संवेग, भाव या अनुभूति
Inert	निष्क्रिय
Moral	नैतिक
Law of Causation	कारण-कार्य का नियम
Fortune	सौभाग्य
Mis-fortune	दुर्भाग्य
Doctrine	सिद्धांत, मत
Fatalism	भाग्यवाद
Vibration	कंपन
Intensity	तीव्रता
Assimilated	सम्मिलित था, आत्मसात किया गया
Transmigration	आवागमन
Obscure	ढक लेना
Innate	स्वाभाविक
Deluding	बहकाना या भ्रमित करना
Obstractive	बाधा डालने वाला
Conquer	जीतना
Excited	उत्तेजित
Depressed	उदास या दुःखी होना
Philosophy	दर्शन शास्त्र, व्यवहार का निर्धारण करने वाली जीवन दृष्टि
Influx	आगमन
Rational	तर्क संगत, विवेकपूर्ण
Species	जाति, प्रकार

LESSON 5

JAINA ETHICAL CODE

Question :	What is the Jaina Ethical code ?
Answer :	Jaina Ethical code includes the following : 1. Practice of non-violence (अहिंसा); 2. Practice of speaking truth (सत्य); 3. Practice of non-theft (अचौर्य); 4. Practice of celibacy (ब्रह्मचर्य); and 5. Practice of non-possessiveness (अपरिग्रह); These are divided in two categories : 1. Partial-followed by the house holders (श्रावक); and 2. Complet-followed by the monks (साधु).
Question :	What is the meaning of Ahinsa?
Answer :	Ahinsa means non-violence or non-injury; that is the practice of compassion in every action. For being compassionate we should 1. avoid thought of killing or hurting; 2. be trustful towards our family and friends; 3. be respectful towards our parents and should listen and follow their good advice; 4. avoid the habit of smoking, drinking, eating non-vegetarian food, gambling, committing crime etc.

Question : What is the meaning of Satya?

Answer : Satya means speaking the truth to avoid falsehood. For the practice of speaking the truth;

1. we should not use hurting, harsh or impolite words;
2. our speech should be pleasant to others; and
3. our intention should be not to hurt others.

Question : What is the meaning of Achourya ?

Answer : Achourya means non-theft. For the practice of non-theft, we should

1. not take any thing which is not given or does not belong to us;
2. not to grab others' deposits;
3. not to give instruction for making theft;
4. not to indulge or give instructions for receiving stolen property, do black marketing and smuggling, adulteration, keeping false measurements and weights.

In the family also if we use any thing belonging to other family members without their consent, this should also be avoided. By chance if we happen to use money etc. of other family members without their consent, it needs to be brought in their knowledge at the earliest with necessary explanation seeking pardon.

Question : What is the meaning of Brahmcharya?

Answer : Bramcharya means chastity or celibacy. The chastity is attained by

1. purity of relations
2. not keeping company with immoral persons;

3. not reading vulgar books and seeing bad movies;
4. not making artificial face by using make up etc.
5. by avoiding sensual pleasures.

Question : What is the meaning of Aparigrah ?

Answer : Aparigrah is the practice of non-possessiveness; that is

1. practice of contentment;
2. not to have excessive greed;
3. not to have excessive collection of things; and
4. to give charity [i.e. (i) to give donation for medicines (ii) to give donation for education; (iii) to give donation for providing shelter; and (iv) to give donation for feeding.]

Question : What are the Six Essentials for a house holder?

Answer : Six Essentials for a house holder are :

1. Worship of Jina (देव पूजा);
2. Worship of preceptors (गुरु उपास्ती);
3. Study of religious scriptures (स्वाध्याय);
4. Practice of self-control (संयम);
5. Practice of penance (तप); and
6. to make charity (दान).

Question : What are the eight main attributes of a house holder?

Answer : Eight main attributes of a house holder are :

1. not to use alcoholic drinks;
2. not to eat non-vegetarian food;
3. not to use honey;

4. not to eat after sun-set;
5. not to eat five types of glomerule (clustered flower head) fig fruits;
6. to be compassionate towards all living beings;
7. to drink filtered water; and
8. to have reverence towards Five Supreme Souls.

Question : What is the Jaina Ethical code for a monk?

Answer : Ethical code for a monk consists of twenty eight following main attributes :

1. **Five Great Vows (Mahavrut)**
   - (i) Ahinsa Mahavrat (Non-violence) - not to commit any type of violence (अहिंसा);
   - (ii) Satya Mahavrat (Truth) - to speak only the harmless truth (सत्य);
   - (iii) Achourya Mahavrat (Non-theft) - not to take any thing that is not given properly (अचौर्य);
   - (iv) Brahmcharya Mahavrat (celibacy) - not to indulge in any sensual pleasures (ब्रह्मचर्य);
   - (v) Aparigrah Mahavrat (Non-possessiveness) - complete detachment from material things (अपरिग्रह).
2. **Five Careful Activities (Samiti)**
   - (i) Irya Samiti - carefulness while walking (ईर्या समिति);
   - (ii) Bhasa Samiti - carefulness while talking (भाषा समिति);
   - (iii) Eshana Samiti - carefulness while taking meals (एषणा समिति);
   - (iv) Adan-nikshepan Samiti - carefulness in handling articles (आदान-निक्षेपण समिति);

- (v) Pratisthapan Samiti - carefulness in disposal of excreta (प्रतिष्ठापन समिति).

3. Control of Five Senses (Indriya Vijay)

4. Six Essentials (Satavasyak)

- (i) Samayika (Religious Meditation) (सामायिक);
- (ii) Prayer of Tirthankaras (स्तुति);
- (iii) Worship of a Tirthankar in a temple (वंदना);
- (iv) Self Introspection (Pratikraman) (प्रतिक्रमण);
- (v) Self-Renunciation (Pratyakhyan) (प्रत्याख्यान).
- (vi) To give up attachment with the body (Kayotsarg) (कायोत्सर्ग).

5. Seven Other Attributes

- (i) Not to take bath;
- (ii) Non-brushing of teeth;
- (iii) Sleeping on ground, planks etc.
- (iv) Taking food in standing posture;
- (v) Taking food only once in a day;
- (vi) Plucking of own hairs of head and face; and
- (vii) Not to use any cloths (Sky clad).

GLOSSARY

Ethical Code	नैतिक जीवन पद्धति
Listen	सुनना
Committing Crime	गैरकानूनी काम करना
False hood	झूठ
Hurting	चोट पहुँचाना
Harsh	कठोर
Impolite	अशिष्ट, असभ्य
Indulge	लिप्त होना
Stolen	चुराई गयी
Adultration	मिलावट करना
Celibacy	ब्रह्मचर्य, अविवाहित रहना
Chastity	पवित्रता
Vulgar	असभ्य, अभद्र, भद्दा
Sensual Pleasures	इन्द्रिय सुख, भौतिक सुख
Possessiveness	स्वामित्व, अधिकार जताना
Contentment	संतोष
Scriptures	धर्मग्रन्थ
Glomerule	उदुम्बर फल
Reverence	श्रद्धा, आदर
Dispose of	बेकार वस्तु को फेंक देना
Excreta	मल, विष्ट
Introspection	आत्म निरीक्षण या प्रतिक्रमण
Renunciation	त्याग कर देना
Skyclad	दिगम्बर

LESSON 6

GOD AND UNIVERSE

Question : What is the Jaina concept of God?

Answer : In Jainism all liberated souls are known as God. God is not the creator, operator, survivor or destroyer of the universe.

Arihantas and Siddhas both are God. In the state of Arihantas, God preaches for welfare of all living beings. In the state of Siddhas, God does not live amongst us but resides at the upper most part of the universe, just above Siddh Sila. Siddhas are formless and their shape exist in the size a little less than the size of the last existence as a man. All Siddhas are unique but they are equal in their qualities and nature. There is no difference in their status.

Question : What is then the role of God in our lives?

Answer : According to Jaina concept, we worship Arihantas and Siddhas as ideals for attaining their virtues. We also get good thoughts and feelings when we visit Jain temples for prayer and worship. Such prayer and worship lead us towards Self-enlightenment.

Question : What is the concept of universe in Jainism?

Answer : According to Jainism, the universe is made of six substances. All the six substances are eternal and continuously go through countless changes. During these changes, nothing is lost or destroyed. Every thing transforms in to another form.

Question: What are the divisions of the universe?

Answer : Universe is divided in to following three parts :

1. Lower Part (Adholok);
2. Middle Part (Madhya Lok);
3. Upper Part (Urdhav Lok).

In the lower part of the universe, there are seven hells, in which hellish beings live. In its middle part, there are innumerable continents and oceans. Human beings and all animals, plants and insects live in this part. In its upper part, celestial beings live. Liberated Souls live in the upper most part of the universe, known as Siddh Sila.

Question: What are the six substances by which the universe is made ?

Answer : Six substances are :

5180

1. Living beings (Soul) (जीव);
2. Matter (पुद्गल);
3. Medium of motion (धर्म);
4. Medium of rest (अधर्म);
5. Space (आकाश); and
6. Time (काल).

These six entities - one living being and five non-living objects are also known as Six Universal Entities (द्रव्य).

Question : What are living beings?

Answer : Living beings are those who are sentient and have the capacity of perception and knowledge. Living beings are of two kinds namely worldly and liberated.

Question : What are liberated beings?

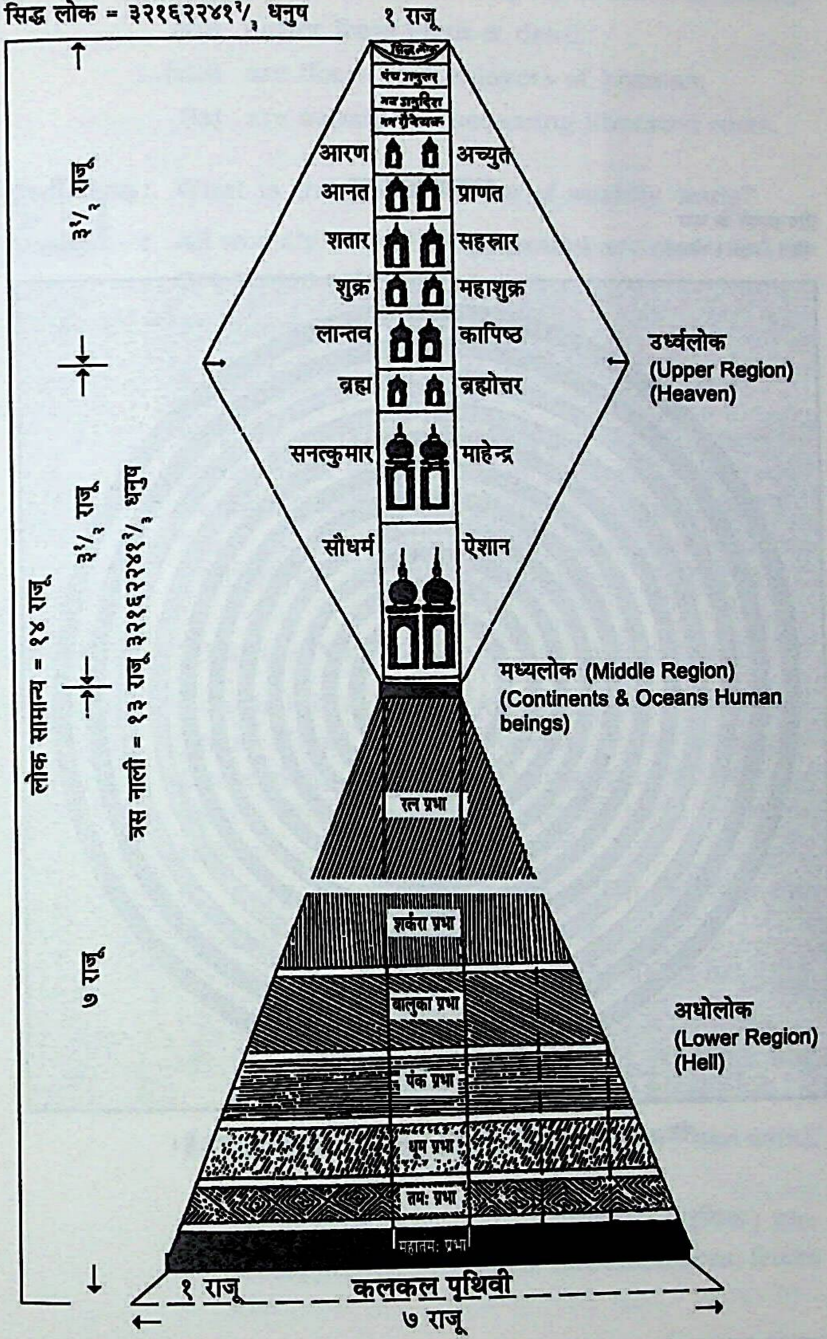
Answer : Liberated souls are pure souls and they are no longer in the cycle of birth & death. They are free from pleasure and pain and other mundane impurities. There are two kinds of liberated souls - Arihantas and Siddhas. In the state of Arihantas, soul becomes free from four karmas i.e. Knowledge obscuring; Perception obscuring; Deluding and Obstructing Karmas. On destruction of these four Karmas, they attain infinite cognition, infinite knowledge, infinite bliss and infinite power. They live amongst us and preach for welfare of all. On completion of their age, they attain the state of Siddhas. Siddhas are free from all eight type of Karmas. They do not live amongst us but reside at the upper most part of the universe.

Question : What are worldly souls?

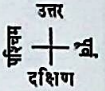
Answer : The Worldly living beings have their bodies, sense organs and power of respiration. They undergo birth and death and feel pleasure and pain. The worldly soul is defined as a soul covered by Karma particles. Wordly souls :

(i) have limited knowledge;
(ii) have limited perception;
(iii) have limited power;
(iv) have limited happiness;
(v) possess a body;

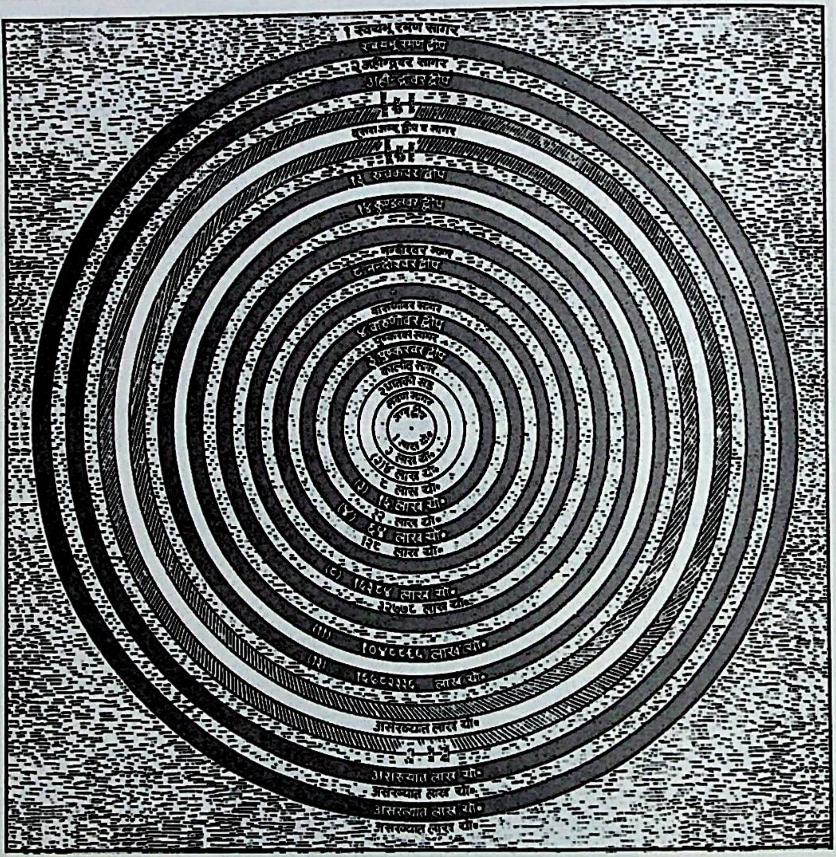
तीन लोक


सिद्ध लोक = ३२१६२२४१ $^{२}/_{३}$ धनुप
१ राजू
सिद्ध लोक
पंच अनुत्तर
नव अनुदिश
नव ग्रैवेयक
आरण
अच्युत
आनत
प्राणत
शतार
सहस्रार
शुक्र
महाशुक्र
लान्तव
कापिष्ठ
ब्रह्म
ब्रह्मोत्तर
सनत्कुमार
माहेन्द्र
सौधर्म
ऐशान
उर्ध्वलोक
(Upper Region)
(Heaven)
$३^{१}/_{२}$ राजू
$३^{१}/_{२}$ राजू
लोक सामान्य = १४ राजू
त्रस नाली = १३ राजू ३२१६२२४१ $^{२}/_{३}$ धनुष
मध्यलोक (Middle Region)
(Continents & Oceans Human beings)
रत्न प्रभा
शर्करा प्रभा
बालुका प्रभा
पंक प्रभा
धूम प्रभा
तमः प्रभा
महातमः प्रभा
अधोलोक
(Lower Region)
(Hell)
७ राजू
१ राजू
कलकल पृथिवी
७ राजू

मध्य लोक


उत्तर
पश्चिम
पू.
दक्षिण

द्वीप सागरों के नाम
संकेत : यो० = योजन


1 स्वयंभू रमण सागर
स्वयंभू रमण द्वीप
2 अहीन्द्रवर सागर
3 अहीन्द्रवर द्वीप
असंख्यात द्वीप व सागर
१३ रुचकवर द्वीप
११ कुण्डलवर द्वीप
नन्दीश्वर सागर
८ नन्दीश्वर द्वीप
वारुणीवर सागर
४ वारुणीवर द्वीप
पुष्करवर सागर
३ पुष्करवर द्वीप
कालोद सागर
२ धातकी खंड
लवण सागर
जम्बू द्वीप
1 लाख यो०
2 लाख यो०
(3) ४ लाख यो०
८ लाख यो०
(२) १६ लाख यो०
(४) ३२ लाख यो०
६४ लाख यो०
१२८ लाख यो०
(८) १६३८४ लाख यो०
३२७६८ लाख यो०
(11) १०४८५७६ लाख यो०
(१२) १६७७७२१६ लाख यो०
असंख्यात लाख यो०
असंख्यात लाख यो०
असंख्यात लाख यो०
असंख्यात लाख यो०
असंख्यात लाख यो०

नोट : त्रस नाली में ऊपर की ओर से देखने पर ऐसा दिखाई देता है।

(vi) are wanderer in a cycle of birth & death;
(vii) suffer from birth & death;
(viii) are doers and enjoyers of karmas;
(ix) are capable of becoming liberated ones.

Question : What is the classification of worldly souls?

Answer : All worldly living beings (souls) are classified in two major categories :

1. Non-mobile (Sthavar) and
2. Mobile (Tras).

Worldly souls are also classified in five kinds by the number of senses they possess : One Sense Being (एकेन्द्रिय); Two Sense Being (द्विन्द्रिय); Three Sense Being (त्रीन्द्रिय); Four Sense Being (चतुरिन्द्रिय) and Five Sense Being (पंचेन्द्रिय).

Question : What are Non-mobile beings or Sthavar Jivas?

Answer : Non-mobile beings have only one sense of touch. These Jivas are called one sense organism (Aekendriya Jivas). These Jivas exist all over the world. They are further divided in to following five sub-class :

1. Earth bodied organism (पृथ्वी कायिक) like clay, sand, metal, coral etc.
2. Water bodied organism (जल कायिक) like rain, iceberg, fog etc.
3. Fire bodied organism (अग्नि कायिक) like flames, blaze, lightening etc.
4. Air bodied organism (वायु कायिक) like wind, cyclone etc.
5. Plant bodied organism (वनस्पति कायिक) like trees, plants, branches, flowers, leaves, fruits etc.

Question : What are Mobile beings or Tras Jivas?

Answer : Mobile beings have two, three, four or five senses and are divided in to following groups :

1. Two Sense beings (द्वीन्द्रिय) having senses of touch and taste like shells, worms, insects, termites etc.
2. Three Sense beings (त्रीन्द्रिय) having senses of touch, taste and smell like bugs, lice, ant etc.
3. Four Sense beings (चतुरन्द्रिय) having senses of touch, taste, smell and sight; like scorpions, spider, beetle, locust etc.
4. Five Sense beings (पंचेन्द्रिय) having all the five senses of touch, taste, smell, sight and hearing; like human beings, cows, lions, fish etc. Amongst the Five Sense Jivas some have mind and some do not. Those who have capacity of thinking and learning are called Sanjnee Panchendriya (संज्ञी पंचेन्द्रिय) and those without such mind are known as Asanjnee Panchendriya (असंज्ञी पंचेन्द्रिय).

Question : What are the various forms of life in the universe?

Answer : There are four forms of life in which Jivas take birth. These are :

1. Human beings (मनुष्य);
2. Heavenly beings (देव);
3. Sub-human beings (तिर्यंच); and
4. Hellish beings (नारकी).

Question : In which form Jivas can attain Salvation?

Answer : Neither heavenly beings nor hellish beings can take any vows (व्रत). They can not attain salvation in that life form. Animals can follow only partial vows. Therefore they also can not attain salvation in that form. Only the men as human beings can attain salvation because in their life they can take Complete Vows. Therefore only the human life form is the best amongst all forms for attaining salvation.

Question : What are non-living substances?

Answer : Non-living substances are non-sentient (अचेतन). There are following five kinds of Non-living substances :

1. **Matter :** All objects which possess touch, taste, colour and smell are known as matter. These can be perceived by our sense organs; such as car, box, pen, watch, plane etc. Matter is of two kinds-Atom and Molecule. The smallest indivisible particle of matter is known as Atom. This can not be perceived by our sense organs. Two or more Atoms form a Molecule (स्कंध). This can be perceived by our sense organs.

2. **Medium of Motion :** It is a medium which assists in movement of living beings and non-living objects just like water helping the fish in its movement. In absence of this medium Jivas and other objects can not move. This medium prevails in Lok (universe) and is absent in Alok (beyond universe).

3. **Medium of Rest :** It is a medium which assists living beings and non-living objects in the state of rest just like a shadow of a tree for a traveler to take rest. In absence of this medium, Jivas and other non-living objects can not take rest. This medium prevails in Lok (universe) and is absent in Alok (beyond universe).

4. **Space** (**आकाश**) **:** Space accommodates all living beings and non-living objects. Space is divided

in two parts - Lokakash and Alokakash. In Lokakash all six substances exist and Alokakash is only space and does not contain other five substances.

5. **Time :** Time helps in maintaining and measuring all changes in all six substances. The past, present and future are different modes of time and are measured in terms of years, months, days, hours, minutes and seconds.

Question : How do we explain the phenomenon of several changes occurring in the universe?

Answer : In the universe, all living beings and non-living entitiers are eternal and continue to undergo several changes, depending upon their own properties.

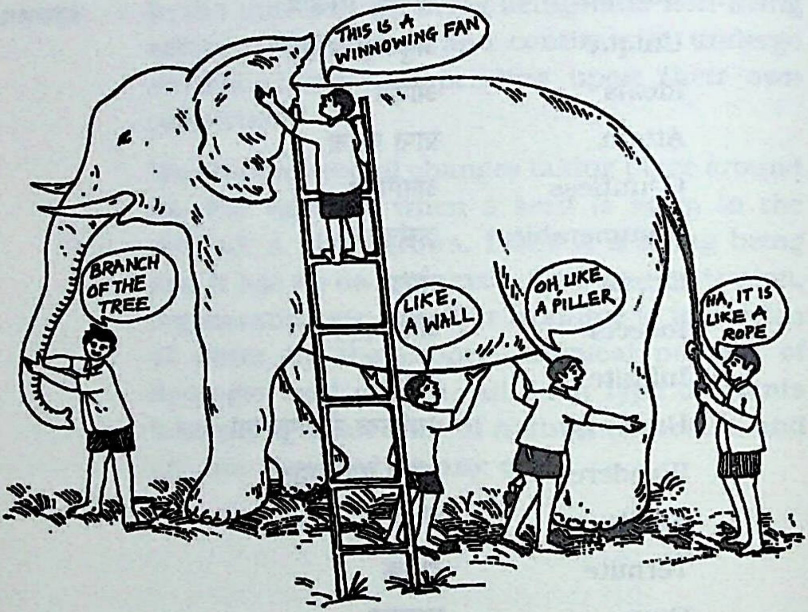
We observe several changes taking place around us. For example when a seed is sown in the ground, a plant grows. Plant is a living being and it has its own life cycle such as respiration, regeneration etc. Another example is formation of water by the proper chemical process of hydrogen and oxygen. All such type of events take place as a result of natural processes and are not governed by any one.

GLOSSARY

Liberated Soul	मुक्तात्मा
Operator	चलानेवाला, नियंत्रित करने वाला
Survivor	संरक्षक, बचाने वाला
Destroyer	नष्ट करनेवाला
Reside	रहना, निवास करना
Eternal	शाश्वत
Transform	परिवर्तित होना
Sentient	चेतनावान
Concept	धारणा, सिद्धांत
Unique	अनुपम, अद्वितीय
Ideals	आदर्श
Attain	प्राप्त करना
Countless	अनगिनत
Innumerable	असंख्यात
Ocean	समुद्र
Insects	कीट-पतंग
Infinite	अनन्त
Under go	(प्रक्रिया से) गुजरना
Wanderer	भ्रमण करने वाला
Shells	सीपी
Termite	दीमक
Bugs	खटमल
Lice	इल्ली
Scorpions	विच्छु
Spider	मकड़ी
Beetle	भौंरा
Locust	टिड्डी
Cognition	दर्शन

LOSSON 7

METHOD OF EXPRESSION


THIS IS A WINNOWING FAN
BRANCH OF THE TREE
LIKE, A WALL
OH, LIKE A PILLER
HA, IT IS LIKE A ROPE

Five Blind Men and Elephant

Question : What are the methods of expression in Jainism?

Answer : Every object and event in the universe has many characteristics and our knowledge to understand them is limited. Therefore with the help of Anekant and Syadvad, we understand and analyze each situation easily. Anekant provides us an ideal mechanism of explanation of smooth relationship between individuals, societies and nations.

Question : What is the meaning of Anekant ?

Answer : The word "Anekant" consists of two words – "Anek" and "Ant". "Anek" means many and "Ant" means attributes. The word Anekant means that each entity has many attributes, which can not be expressed simultaneously. For example a person is father, son, brother etc. at the same time.

Question : What is Syadvad ?

Answer : Syadvad consists of two words – "Syad" meaning "from point of view" or "in relation to" and "Vad" meaning "description". Thus Syadvad means a process of relative description. For example, if asked who am I, the answer could be that

"I am a boy or a girl;"

"I am a student;"

"I am a son or a daughter;"

"I am a brother or a sister;"

"I am a worldly soul and capable of becoming a liberated one."

All these relations are relative and provide description from a particular point of view.

Question :	What is the difference between Anekant and Syadvad?

Answer : The basic difference between them is that the Anekant is the knowledge of all differing but opposite attributes whereas Syadvad is a process of relative description of a particular attribute of an object or an event. A well known story is of "Five Blind Men and Elephant". Once upon a time, there lived five blind men in a village. One day the villagers told them that there was an elephant in the village. They had no idea what an elephant was. They decided, "Even though we can not see the elephant, let us go and feel it anyway." All of them went where the elephant was. Each of them touched the elephant.

"The elephant was like a pillar", said the first man who touched his leg.

"Oh, no ! it is like a rope", said the second man who touched the tail.

"Oh, no! it is like a thick branch of a tree", said the third man who touched the trunk of the elephant.

"It is like a big winnowing fan", said the fourth man who touched the ear of the elephant.

"It is like a huge wall", said the fifth man who touched the belly of the elephant.

They began to argue about the elephant and every one of them insisted that he was right. They were agitated. A wise man passing by saw this. He stopped and asked them "What is the matter?" They said, "We can not agree on what the elephant was like". Each one of them told what he thought the elephant was like. The wise man calmly explained to them, "All of you are right. The reason every one of you is telling it differently is because each one of you touched a different part of the elephant. So, actually the elephant has all those features that you all said".

Every one agreed and there was no more fighting. They felt happy and content that they all were right.

The moral of the story is that there may be some truth to what some one says. Sometimes we can see that truth and sometimes we can not because they may have a different perspective that we may not agree to. So, rather than arguing like the blind men, we should say, "May be you have your reasons".

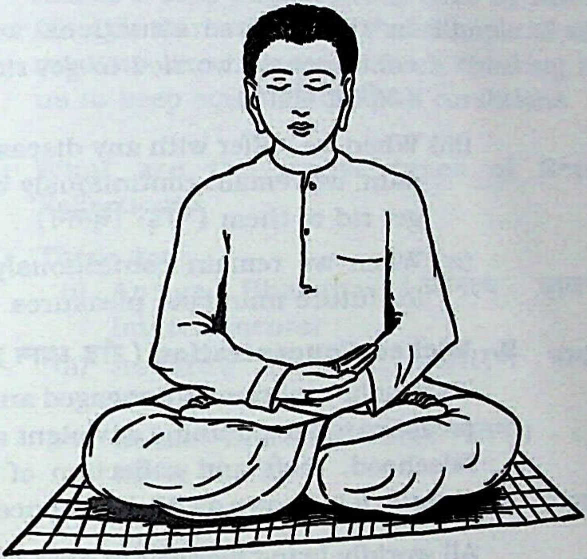
Friends! In this story the synthesis of all their individual experiences of the elephant is "Anekant" and expression of each point of view is "Syadvad". We need to remember that each one of us looks things from one's own point of view. We therefore get a view that is partially correct. Hence we should try to understand others' view-points. This will enable us to get a proper and complete perspective of events and situations. Religion, Truth and Reality are like an elephant. We should look at them from variety of angles of vision. This is the philosophy of Anekant and Syadvad. Jainism is the only religion to have such a unique concept about the truth.

GLOSSARY

Expression	अभिव्यक्ति
Event	घटना
Characteristics	विशेषताएँ
Analyze	विश्लेषण करना
Situation	परिस्थिति
Mechanism	संचालित होने की रीति
Relative	सापेक्ष
Point of View	दृष्टिकोण
Attributes	गणधर्म
Tail	पूंछ
Trunk	सूंड
Winnowing Fan	हाथ से झलने वाला पंखा
Belly	पेट
Argue	बहस करना, तर्क-वितर्क करना
Insist	आग्रह करना, दोहराना
Agitated	उत्तजित होना, अशान्त होना
Features	लक्षण या विशेषता
Fighting	संघर्ष, लड़ाई करना
Perspective	संदर्भ के अनुकूल दृष्टि कोण
Synthesis	संयोजन, सम्मिश्रण
Variety of angles	विविधता
Vision	दृष्टि

LESSON 8

MEDITATION



Question : What is the Jaina concept of meditation ?

Answer : In Jainism, meditation means concentration of mind on a particular object. When the mind concentrates on a moral or a religious object, it is known as a religious meditation (प्रशस्तध्यान) and when the mind concentrates on mundane object(s), it is called immoral concentration (अप्रशस्त ध्यान).

Question : What are the types of immoral concentration?

Answer : Immoral concentration is of two types-Evil Concentration and Wicked Concentration.

1. **Evil Concentration** (आर्त ध्यान) :

   Continuous worries and feelings of sadness are known as Evil Concentration. This is of four kinds :

   (i) In the absence of pleasure objects, we remain continuously worried to get them (इष्ट वियोग).

   (ii) In the adverse situations we remain continuously worried to get rid of them (अनिष्ट संयोग).

   (iii) When we suffer with any disease or body pain, we remain continuously worried to get rid of them (पीड़ा चिन्तन).

   (iv) When we remain continuously worried for future mundane pleasures (निदान).

2. **Wicked Concentration** (रौद्र ध्यान) :

   To remain continuously engaged and to drive pleasure in the planning of violent activities, falsehood, theft and collection of pleasure objects, it is known as Wicked Concentration.

   All worldly living beings are always engaged in both these immoral concentrations and these are the causes of wandering for them.

Question : What is the way of Religious Meditation?

Answer : Religious Meditation (धर्म ध्यान) is a practice of equanimity in all conditions. During the religious concentration, one should have cheerfulness, calm and undisturbed state of mind, free from the five sins involved in daily activities. In addition, one concentrates on the virtues of

Panch Parmesthi by continuous recitation of Namokar Mantra and should have feelings of welfare for all.

Question : How is the twelve types of Religious Reflection (बारह भावना) helpful in Religious Meditation?

Answer : Repeated Reflection is a continueous process of thinking. In the Repeated Reflection, we continuously think about the reality of world (संसार), physical body (शरीर) and mundane pleasures (भोग). Such a continuous thinking makes a deep impact in our lives by which our life style starts changing. For example all alliance relations are transitory. Such thinking makes us to keep equanimity in all conditions.

Question : What are the twelve types of Repeated Reflections?

Answer : These are :

(i) Anitya Bhavana (अनित्य भावना) - Impermanence;
(ii) Asharan Bhavana (अशरण भावना) - Helplessness;
(iii) Sansar Bhavana (संसार भावना) - cycle of life & death;
(iv) Aekatva Bhavana (एकत्व भावना) - Aloneness;
(v) Anitiya Bhavana (अनित्य भावना) - otherness of the body;
(vi) Ashuchi Bhavana (अशुचि भावना) - impurity of body;
(vii) Ashrav Bhavana (आस्त्रव भावना) - influx of Karmas;
(viii) Sanvar Bhavana (संवर भावना) - stoppage of karmas
(ix) Nirjara Bhavana (निर्जरा भावना) - dissociation of karmas;

(x) Lok Bhavana (लोक भावना) - nature of universe;
(xi) Bodhi Durlav Bhavana (बोधि दुर्लभ भावना) - rareness of omniscience;
(xii) Dharm Bhavana (धर्म भावना) - importance of religion.

Question: What should be our feelings during Religious Meditation.

Answer : At the time of Religious Meditation, we should try to have feelings of universal friendship (amity-मैत्रीभाव), appreciation of virtues, compassion and eveness for all.

GLOSSARY

Immoral	अनैतिक
Worry	चिंता
To get rid of	से दूर होना
Disease	रोग
Violent	हिंसक
Theft	चोरी
Equanimity	समता
Cheerfulness	प्रसन्नता
Calm	शान्त
Undisturbed	अविचलित
Repeated	बार-बार (दुहराना)
Impact	प्रभाव
Life Style	जीवन शैली
Alliance Relations	संयोगी सम्बन्ध
Transitory	क्षणभंगुर
Impermanence	नाशवान
Impurity	अपवित्रता
Rareness	दुर्लभता
Evenness	समान व्यवहार

LESSON 9

BHAGVAN MAHAVIR

The birth name of Bhagvan Mahavir was Vardhman. The name of his father was king Siddharth. Mother's name was Queen Trishla Devi. He was born in Kundgram of Veshali on Chetra Shukla 13th. He was very lucky by birth. His heart was filled with wellbeing for all. Therefore he attained the status of a Tirthankar.

When he was born, his birthday was celebrated by celestials. Bhagvan Mahavir was very attractive by birth. He used to speak very sweet. He used to be affectionate. Therefore everyone liked him.

Bhagvan Mahavir was very intelligent in his childhood. He solved even difficult problems with ease. Once, his friends came to his palace to meet him. He was on the fourth floor. Friends inquired from his mother about him. Mother replied that he was upstairs. All friends reached the upper floors and asked his father about him. His father replied that he was downstairs. The friends were confused. At last, they could search Vardhman on the fourth floor and asked him about the different answers given by his parents. Vardhman counseled them that the parents have given the correct answers. The mother was on second floor and therefore, with respect to her he was upstairs. The father was on the sixth floor and therefore with respect to him he was downstairs. He said to his friends that the truth was always relative.

Bhagvan Mahavir was very generous & moral right from his childhood. He never hurt anyone. He always spoke truth. He never had any feelings of stealing. He never had any bad sexual feelings. He never collected un-necessary things with greed. Children! We should also try to become generous and kind.

Bhagvan Mahavir was very pious from his childhood. Two monks-Sanjay and Vijay got the answers of their questions only by seeing him. Therefore, one of his name was "Sanmati". Children! To have pious feelings with intelligence is called "Sanmati". We must keep our feelings pure.

Bhagvan Mahavir was very brave in his childhood. He conquered a mad elephant with his affectionate feelings. Therefore, he was also named as "Veer". Children! To conquer the heart of all with affection is bravery.

Bhagvan Mahavir was quite fearless in his childhood. Once Sangam Deva came in the form of a snake. He started playing with the snake fearlessly. Therefore he was also named as "Mahavir". Children! One who provides assurance of protection to all and does not frighten anyone is called "Fearless" or "Audacious".

One day Bhagvan Mahavir was filled with the feelings of renunciation. He refused to marry and left his palace because he wanted to acquire real happiness and wanted to show the path of purity & peace for all. He became a Digamber monk and left all the comforts of life, even cloths and all other objects of mundane pleasure. His renunciation was praised by all. Children! Those, who give up all their comforts of life with strong spiritual inclination and with feelings to do good for all, are called "Great".

Bhagvan Mahavir performed difficult penance as monk. He was very firm and steady in his penance. "Sthaanu Rudra" caused lot of calamity to disturb him but he remained stable in his meditation. Therefore one of his names was "Ativir". Children! Not to deviate from one's real path and to forebear all difficulties in the path of purity & peace is the bravery.

Bhagvan Mahavir continued his penance for twelve years. Like the purification of gold with the help of fire his soul became pure under the fire of meditational penance. He attained complete knowledge. He became omniscient. His soul became pure. He was called Arihant Bhagwan. Every body benefited from his preaching. In his religious assembly, all forms of living beings used to assemble. All human beings came. Celestials came. Lions, elephants, horses, parrots and frogs also came. Dogs & cats used to sit in his religious assembly peacefully forgetting their intrinsic enmity. All living beings were able to understand the preaching of Bhagvan Mahavir. Children! Everyone can understand the language of love and compassion.

Bhagvan Mahavir preached all for thirty years at different places. He attained salvation on the morning of Kartik Krishna 15th (Amavasya) at Pawapur. The occasion was celebrated as the Dipavali festival. In the morning, we Jains worship Bhagvan Mahavir with sweets (Nirvan Ladu) and light lamps. Children! We should get inspiration from the life sketch of Bhagvan Mahavir and try to improve our own lives.

GLOSSARY

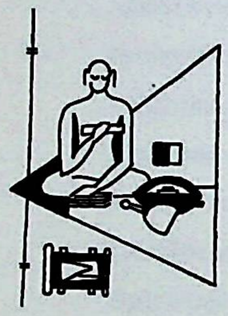
Affectionate	स्नेही, आत्मीय
Confused	चकराया हुआ, अस्त-व्यस्त
Search	खोज
Generous	उदार
Stealing	चोरी करना
Sexual Feelings	काम-वासना की अनुभूति
Greed	लोभ
Pious	धर्मनिष्ठ, पुण्यशाली
Intelligence	बुद्धि
Brave	साहस, बहादुरी
Assurance	आत्मविश्वास, भरोसा
Protection	संरक्षण
Frighten	डराना
Fearless	निडर
Audacious	साहसपूर्वक
Comforts	भौतिक सुख, आराम दायक
Spiritual Inclination	आत्मिक लगाव
Penance	तप
Calamity	विपत्ति, भयावह घटना
Meditation	ध्यान
Deviate	हट जाना
Forebear	सहन करना
Omniscient	सर्वज्ञ, सब जाननेवाला
Assemble	एकत्र हो जाना
Parrot	तोता
Intrinsic	आन्तरिक
Enmity	शत्रुता

LESSON 10

MERI BHAVANA

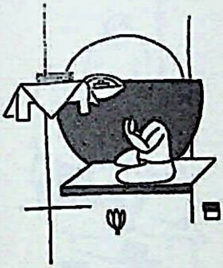
जिसने राग-द्वेष, कामादिक,
जीते सब जग जान लिया।
सब जीवों को मोक्ष-मार्ग का,
निस्पृह हो उपदेश दिया।
बुद्ध, वीर, जिन, हरि, हर, ब्रह्मा,
या उसको स्वाधीन कहो।
भक्ति-भाव से प्रेरित हो यह,
चित्त उसी में लीन रहो॥ १ ॥

**He who conquered love and hatred,
And vanquished sensual temptation,
True cosmic knowledge who attained,
And showed the path to salvation;
Some may call Him Buddha, Hari, Jin,
Or may call Him Brahma, Supreme;
His thoughts and deep devotion may
Be in my heart and mind and dream. (1)**



विषयों की आशा नहीं जिनके,
साम्यभाव - धन रखते हैं।
निज-पर के हित-साधन में जो,
निशिदिन तत्पर रहते हैं।
स्वार्थ-त्याग की कठिन तपस्या,
बिना खेद जो करते हैं।
ऐसे ज्ञानी साधु जगत् के,
दु:ख समूह को हरते हैं ॥ २ ॥

Who do not long for sensual zest,
Whose feelings are gentle and right;
In well-being of world and self,
Who do endeavour day and night;
Who do penance of selflessness
And who have no regrets in life;
To lessen suffering of this world;
Such learned sages do strife. (2)

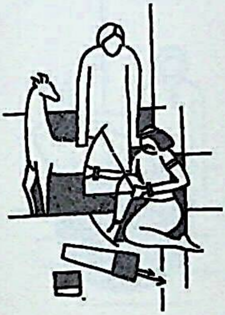


रहे सदा सत्संग उन्हीं का,
ध्यान उन्हीं का नित्य रहे।
उन्हीं जैसी चर्या में यह
चित्त सदा अनुरक्त रहे।
नहीं सताऊँ किसी जीव को
झूठ कभी नहीं कहा करूँ।
परधन–वनिता पर न लुभाऊँ,
सन्तोषामृत पिया करूँ॥ ३॥

May I always look up to them,
And may I keep them in my mind;
Practice their conduct in my life,
I wish my mind be so inclined.
May I never injure a life,
Of lying, may I never think;
Not wanting others' wealth and spouse,
Contentment nectar may I drink. (3)

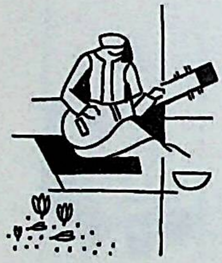
अहंकार का भाव न रक्खूँ,
नहीं किसी पर क्रोध करूँ।
देख दूसरों की बढ़ती को,
कभी न ईर्ष्या-भाव धरूँ।
रहे भावना ऐसी मेरी,
सरल, सत्य व्यवहार करूँ।
बने जहाँ तक इस जीवन में,
औरों का उपकार करूँ॥ ४॥

May egotism I never feel;
Angry, may never I become;
On seeing others' worldly wealth,
To envy may I not succumb.
May I always feel and ponder,
To act in true and sincere way;
I always may do good to all,
As far as I can, every day. (4)



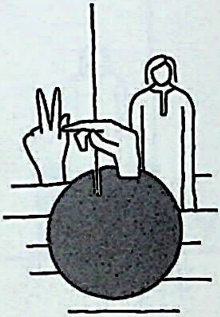
मैत्रीभाव जगत् में मेरा,
सब जीवों से नित्य रहे।
दीन-दुःखी जीवों पर मेरे,
उर से करुणा स्रोत बहे।
दुर्जन, क्रूर, कुमार्ग रतों पर,
क्षोभ नहीं मुझको आवे।
साम्यभाव रक्खूँ मैं उन पर,
ऐसी परिणति हो जावे॥ ५॥

For living beings of the world,
Feelings of friendship may I show;
For woeful creatures, from my heart,
May stream of kindness ever flow.
The cruel, wicked and evildoers,
My mood and mind may not resent;
May thoughts of mine be so mended,
Of others I may be tolerant. (5)



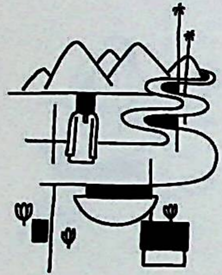
गुणीजनों को देख हृदय में,
मेरे प्रेम उमड़ आवे।
बने जहाँ तक उनकी सेवा,
करके यह मन सुख पावे।
होऊँ नहीं कृतघ्न कभी मैं,
द्रोह न मेरे उर आवे।
गुण-ग्रहण का भाव रहे नित,
दृष्टि न दोषों पर जावे॥ ६॥

My heart may be so full of love,
Whenever I see a noble man;
My mind may be so full of joy;
I serve him as much as I can.
May I never be ungrateful,
Malice never be in my mind;
May I not see faults of people;
High virtues may I always find. (6)



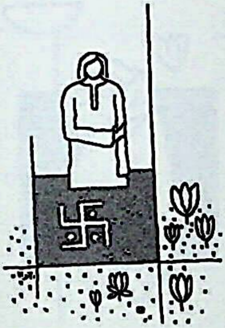
कोई बुरा कहो या अच्छा,
लक्ष्मी आवे या जावे।
लाखों वर्षों तक जीऊँ या,
मृत्यु आज ही आ जावे।
अथवा कोई कैसा ही भय,
या लालच देने आवे।
तो भी न्याय-मार्ग से मेरा,
कभी न पग डिगने पावे॥ ७॥

Let someone call me good or bad,
Let riches come or turn away,
Whether I live for million years,
Or I face death this very day,
Whether someone does frighten me,
Or even tempt me in some way,
May my steps never falter,
From proven good and righteous way. (7)



होकर सुख में मग्न न फूले,
दुःख में कभी न घबरावे।
पर्वत-नदी-शमशान भयानक,
अटवी से नहीं भय खावे।
रहे अडोल-अकम्प निरन्तर,
यह मन दृढ़तर बन जावे।
इष्ट वियोग, अनिष्ट योग में,
सहनशीलता दिखलावे ॥ ८ ॥

**Neither may I be too joyous,
Nor may I be nervous in pain;
I may not dread stormy river;
A jungle, ghost or rough mountain.
Firm, unshaken and well-balanced,
My mind may ever grow and grow;
In beloved's passing, evil's face,
Endurance may I ever show. (8)**



सुखी रहें सब जीव जगत् के,
कोई कभी नहीं घबरावे।
बैर-पाप, अभिमान छोड़ जग,
नित्य नये मंगल गावे।
घर-घर चर्चा रहे धर्म की,
दुष्कृत दुष्कर हो जावे।
ज्ञान-चरित उन्नत कर अपना,
मनुज-जन्म-फल सब पावे ॥ ९ ॥

May worldly creatures be blissful,
Uneasiness may no one feel;
Forgetting ill-will, pride and guilt,
New songs of joy may sing with zeal.
May truth be talk of every home,
There be no sign of evil act;
Enlightened people may improve,
Fruits of this life may get, in fact. (9)

ईति-भीति व्यापे नहीं जग में,
वृष्टि समय पर हुआ करे।
धर्मनिष्ठ होकर राजा भी,
न्याय प्रजा का किया करे।
रोग, मरी, दुर्भिक्ष न फैले,
प्रजा शांति से जिया करे।
परम अहिंसा-धर्म जगत् में,
फैल सर्वहित किया करे॥ १०॥

Misfortune, dread may never come;
Bountiful rains come well in time;
May rulers always be righteous,
May justice be even, sublime.
Disease and famine may not be;
May people have plenty and peace;
Non-violence be the rule of world,
May world be full of joy and ease. (10)

फैले प्रेम परस्पर जग में,
मोह दूर पर रहा करे।
अप्रिय-कटुक-कठोर शब्द नहीं,
कोई मुख से कहा करे।
बन कर सब 'युगवीर' हृदय से,
देशोन्नति-रत रहा करे।
वस्तु-स्वरूप-विचार खुशी से,
सब दुख-संकट सहा करे॥ ११॥

May mutual love pervade the world,
And dark delusions fade away;
Untrue, unkind, intriguing, harsh,
Such words, no one may ever say.
May all become YUG-VEER at heart,
Welfare and peace may all attain;
Facing all sorrows with patience,
Nature of truth may all men gain. (11)

PRAYER

Bhaavana din raat meri, sab sukhi sansaar ho
satya, sanyam, sheel ka, vyavhaar ghar-ghar baar ho
Dharma ka prachaar ho, aur desh ka uddhaar ho
aur ye bigra hua, bhaarat chaman gluzaar ho
Gyan ke abhyaas se, jeevon ka poorna vikaas ho
dharma ke prachaar se, hinsa ka jag se hraas ho
Shaanti aru aanand ka, har ek ghar mein vaas ho
veer vaani per sabhi, sansaar ka vishvaas ho
Rog aru bhaya shoak hove, duur sab parmaatma
kar sake kalyaan jyoti, sab jagat ki atmaa

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